[redacted]

Must Remain in
Transcription Room

M 2312

LAND

October, 19, 1973

(Are we all right?)

It is more dark than yesterday. Has anyone of you knowledge where Paul Ostrow may be? Where he is staying? I think he is working in, ah, Monte Rio. If you do know, have any information, or if you can reach him, I would like to send a message to him. I would like to see him. So who ever can help me, do it.

So, now, since you didn't have a meeting on Tuesday, a lunch, there was no discussion about this week-end. I would like to suggest a few things which, ah, I believe we may be able to do over this week end. One is the children's place. We have to make more attempts, I think, to finish it. Whatever may be necessary for it, we should attend to it. The second, maybe the water condition. You know more about it regarding the tank and what the problem is, I think we should definitely see what is necessary to be done for that. The third is, I would like Harry's house to be finished - the addition, And I think we can work also on that. And the fourth is, I would like to rearrange the office. At the present time it's a dead building. And I would like to make that office a central point for all our activities. And I have been thinking about that particular problem and also I would ask your help to see what you do know of all different kind of groups that there are around here

on the West Coast purporting to be interested in Gurdjieff. Where they are, who is what, how they operate. If they have any information that they publish among themselves or for the benefit of the outside world, I would like to see what you know about it and can obtain.

I don't believe that we make enough noise about ourselves. I think there are many people on the West Coast, up and down the coast all the way--California, Oregon, Washington and inland as far as maybe the Sierras go, maybe on the other side even, who are interested here and there, in little places, little villages, large cities, maybe, who could be contacted if they knew we existed.

The reason I mentioned that is because, of course, we have that same problem in Warwick. And we have a great deal of correspondance with many places from United States including Canada where people write us letters, because they have interest in Gurdjieff. They want to know some more about it and they would like to have some guidance.

The way we handle that in Warwick, is that I usually get all the mail because it is necessary to , to put any kind of an answer on the basis more or less of the same kind of principle. So, I answer such letters and if they, if we get another answer which seems worth while, I turn it over to a group of people in Warwick which is headed by one person, whose responsibility it is to see that the answers are sent in time and that usually then I will get a copy of what their answer is, so that I can check more or less on what they are saying and to judge if the answer is all right. Sometimes when it's a new person, we have about ten people who now answer letters, if, uh, they are new of course they are not so sure that their answer is correct, then they hold up the letter until I give them an O. K. If I would like some changes we talk about it and

then after a little while the correspondance can be continued with the proper people.

Since this kind of a condition exists, as far as I know, from different places in the United States, I also think there is that same kind of interest existing here. So we will set up a certain way of also corresponding with such people. I would like that kind of activity particulary to be centralized here at the land. I think we should have a post office box or find out about mail delivery to the Land. We should have a very definite letter head. We should operate from here to see that the different things become correlated; and I only give you this kind of information so that you can think about it. It is not as yet the last day that I am here. We are just about half way. But the things I mention now are for your thought, to see what you think or if you have any ideas about it, that we have time to discuss it or to take in whatever may be your suggestions.

For instance, there are a few changes I would like to make, and we will discuss it at the end of my stay here, and then come to some definite conclusions. So it is in the nature of that, that we have a chance to talk about things. I would like to have your opinion or your complaints. For instance, I don't think that we can afford the time for several people to go twice down either to San Francisco or Berkeley. It takes much too much time to go there and it is not sufficiently concentrated; so my suggestion is at the present time to have only one group; and I would prefer that group to be in Berkeley; and for the time being leave San Francisco alone until there may be people who are living in San Francisco and are sufficiently interested in the ideas, they can then form a group and we can send every once in awhile someone down there to help them,

If that may start. I do not know.

I think this Group II of so-called Sebastopol which has been held here at the land should be returned either to Sebastopol or perhaps we should have a group in Santa Rosa. I'm not quite sure what may be the best way, but I don't think such people who do not know very much about us and particularly since they as a group II should be interested in work itself, that they should not come to the Land as yet. They should stay at another place until they would like to come to the Land, and then they can come over a weekend.

So that is in my mind regarding that. I say I do not know if it would be Berkeley or San Francisco. Uh.....that is the one group and we will call that simply a group II or III. The group, so called II would be around here, not at the Land. We will make later arrangements about people who can answer there. Because that would be more or less on the basis of a large enough nucleus, with people who work together.

I would like to increase the number of small groups. They are fundamental. From small groups come questions. We encourage small groups in Warwick a great deal. And they have a result which comes up on the Wednesday evening. A wednesday evening is more or less a free for all. People are talking to each other. There is a moderation by someone, but that is not important. The main thing is, on a Wednesday that they talk among themselves, answer their own questions and it leads to a discussion regarding Work. So far I think it is working out well because they become more and more acquainted with that idea. They are fed by the questions which are ....which come up in small groups; And because there is a chance in a small group to go in detail, every once in awhile, they come to conclusions which are not acceptable by everybody and where more information is necessary.

You understand what I mean by a small group. It has to be a group in which the different members can trust each other. It starts with two people who would like to exchange ideas, ~~Because~~ they are serious and they like to talk. When they agree, they can invite a third person who is acceptable to both of them. If they wish more than three there can be a fourth person with the consent of all the three orginal ones. If they want a fifth, all four will have to agree. So that the group is made up of friends. ~~Not~~ antagonistic. ~~Not~~ simply wishing to argue for argument sake, but very definitely for wishing to straighten out that what is not clear.

These little groups become the feeder group for that what are questions among the group as a whole. And that discussion we take care of on Wednesday and when there is anything left over we continue with that kind of a meeting on Thursday at lunch. That is also a discussion. There are many questions which are not entirely clear or need further clearing up. ~~And~~ since I am on at lunch, I conduct such a meeting.

That leaves for us, in New York, the meeting which takes place every Tuesday. On the Tuesday evening, many people have a chance to moderate. We have enlarged those speakers I would say to about twenty different people. All of them have a chance to see what they can do regarding explanations of Work. We are quite definite about insisting that any discussion is about Work, and each person has an obligation to stick to that as much as they can. The advantage of course is obvious, that the different people in that kind of an audience, which usually is made up of about fifty or sixty people, that they get an opinion or a description by different people. ~~And~~ at the same time the advantage for those who answer is, of course, quite obvious. It usually means that they find out how little they know,

and how difficult it is to formulate. And how quick they have to be because the question has to be answered right there. And for that reason such experience is quite different from when you answer a tape or when you answer letters. Because about such answers you can sit and think and dictate or write.

I think that such a group would be useful here but before we can do that, there has to be a certain amount of training. That kind of a training group I will call group number I. That is the old group number I. But on an entirely different basis. Each person will be allowed to speak. There is not going to be any moderator. It is up to the group as they are to talk among themselves and, as it were, to make an enlarged small group. This time consisting of people who are not entirely friends but where still the necessity exists that what ever is talked about has to stick to the principles of Work. And that if one doesn't, any one of the other members can oppose it and can bring it out why so and so is not talking about Work, but.....and then the obligation is that whoever makes that kind of remark or complaints will have to say what he thinks or she thinks Work is.

There is in group I at the present time not enough discussion of that kind, and many times the level of your such meetings have been very low. They are too heavy. You come at such a meeting, and now I am addressing myself, to those who have come to group I, with the intention to participate in any discussion that you have an opinion about, so that many will have to speak in the future, Not just sit. And almost I would say a qualification for membership in that group is that you have the ability and the desire to talk.

These are a few changes that I think we could consider. And I believe that in general it will help this group totally. I am of

course much more interested in the aliveness of each person who professes to be interested in Gurdjieff. And I still think that you miss a certain quality — A quality of a wish to cooperate with each other. You are still too much on your own and you do not as yet communicate enough. You are not as yet sufficiently interested in each other's Work; And although you may Work for yourself, you still miss the boat, when you are closed up to the opinions of others. And I say in general I hope that you will be a little bit more open with each other for the sake of Work — Not for the sake of activities. That is another matter, In that--such activities of course you talk a great deal about that kind of work.

And there is one more thing I want to mention about activities. Activities will support this group. Group work as we know it very well in Warwick, and I think I have said before, we are a couple of years ahead of you. You still have advantages which we don't have any more, because of the size of the group as it is at the present time in Warwick; But you will gradually have to face that problem, and therefore the question of maintainance is extremely important. And one of the reasons why activities exist and activities which are born because of the existence of the group as a whole. I have said before each person who comes to this Land comes from his own root system. His background, his family relationships, his particular type astrologically or psychologically and they come together, and the co-operation forms the trunk of a tree. Now when that trunk is there, it can be understood what it is if there is sufficient description of the trunk of strength of the group itself. Then there are branches which I hope can represent activities. The branches stretch out into the outside world, And usually the length of a branch is dependent on the roots. So you bring towards that

what you are actively engaged in, something that comes from you particularly when you are a manager, or you might call it a V.I.P in that kind of activity.

The activities are used in the same way as a bird uses to sit on the branch. He profits by the tree the way it is and the branch gives him a certain panorama. When he is finished with the activity, he can fly away. It is not that easy with an activity. Once you have started it, you have to continue to sing. And you are more or less connected with the tree as long as you exist in a wish to help sustain the tree itself.

Contributions which are gifts--gifts over a month will take care of ordinary events; postage and tapes, and here and there a little travel. The main maintainence for a group as a whole comes from the contributions of the activities, And each activity is under an obligation to help to maintain. I have set at a time that figure first at 10% (written) in connection with an other 10% (written) which as the Barn--at the Barn was necessary because of various investments in different activities. You don't have that problem so much and I have never insisted, not even in Warwick that the ~~10~~ ten percent investment should be repaid.

Because an activity starts to function because the manager and those who Work with him feel that it is necessary to set up the activity without having to think of any kind of a loan and interest which would have to be paid to a bank, for instance. With us there are no loans and usually there is no repayment on anything that is invested and there is not even a percentage which gradually would reduce the investment. For me the question of money is simply that we put it in, and into any kind of activity and then hopes--we hope for the activity general manager to furnish talent and his handiwork, his dexterity, his wisdom to put an activity on it's feet.

In that kind of operation, the activity becomes very much dependent on the trunk itself. Because it is quite different from ordinary life where you have to borrow money unless you have it yourself; And in order to set yourself up in business, you profit in this particular case by that what already exists from the group as a whole.

The second important item which you must never forget is that in activities coming from the Land, as such, you have a chance to converse and talk with people who have a similar aim; And the third aavantage is that you are held together by your interest in Work on yourself, so that the aim is not primarily commercial. The aim always should remain on the basis of an understanding of each other when one tries to become a Man, which means a development of spiritual qualities, besides the development of ones own dexterity, maybe expressed physically. Did I say spiritual qualities? I hope I said that.

In any event you see the way I see this picture. We are a group if you want to make it. Each activity must and I underscore that, must contribute. They have to take care of their own salaries, expenses and the rest. The requirement for the so-called nine percent, as you know I have changed that from ten to nine in order to conform symbolically with the enegram. ENNEAGRAM. It has to be considered a bill to be paid equal to other bills. And you have to figure it in, into your cost, in your estimates. You are still failing. You are not contributing enough for whatever reason. You have to reconsider that, so that there becomes much more of a uniformity or trying to help.

We have about thirty five or forty activities in Warwick. Some are quite small. Some are quite large. The other day in---at the

Barn, I figured out, I do not know if anyone of you have listened to that tape— I came to an amazing figure. What is the total gross income of the activities at the Barn? And you will really be surprised. It is over a million dollars per year. It means an enormous amount of Work; And you also can see that that what could come from such a source, is really stupendous in the direction of wishing to maintain Work and to expand it. We have all kind of small ones, And there is no difficulty for them, when they are very small, to pay, let's say a monthly contribution of their nine percent, in the amount of four or five dollars. I only tell you that because these people are poor. And they don't have much to give away, But their intention regarding Work is hundred percent, And their loyalty to the group is amazing.

I think it is necessary that you look at these things a little bit from this kind of a standpoint, Not just as if it is an ordinary tithe which the church exacts ever once in a awhile from its members. It is much and much more, And it is to the extent that you wish to contribute to the existence of the trunk, that the branches will remain vital.

Maybe we talk more about that if there is any lack of understanding, Because, you see, on the particular level of where you all wish to live if you are serious, you have to understand what it is to create solidarity within a group. The group is alive and can be as much as each individual member should be. The question of solidarity is equal to the solidity in the development of a man, And solidity for each person is essential when he wishes to live in life and retain his interest in Work, Because he has to learn how to divide the energies which are available for him in an unconscious state. He has to learn how to continue with his unconscious state. His behavior— His physical behavior— His behavior of his feeling

center and ~~the~~ behavior of his mind. All that requires energy, And this energy feeds a Man for the maintenance of himself, So that then when there is besides this ordinary division into a material sense, also there should be a desire to separate some energy to go in the direction for a possible spiritual development.

These decisions are made by a man in his level of Being, And we talked a little bit about the level of Being yesterday or maybe the day before. It is that from the level of being, I say many times, it is sometimes as if there is a cloud above a man. If you want more information on this, recent meetings in Warwick can give you that information. I referred last Saturday to the question of the three body diagram expressed in a horizontal way instead of vertical. And one of the reasons for that is to explain what are the difficulties for a man who wim---wants to wake up, Because horizotally is the sign of a sleeping man, and by putting the three bodies parallel to each other but each horizontal and stretching out in accordance with the time of their own development, starting at certain different points on the so-called axis, that is the Y axis, indicating the time duration. Each level of each particular body or development of a body is of course connected with each other at certain points, And the total direction which governs a personality in the beginning is, I say, like a cloud above these three, so that then from there, certain influences can take place for the actions of each of the three bodies. When a man becomes interested in Work on himself, the cloud takes on a different kind of meaning. There is a very definite connection which is then established between whatever the cloud represents and the beginnings of his Kesdjanian body. The cloud almost, I would say, attaches itself to the Kesdjanian body in the existence of that what is already allowed for the existence on earth, which in

the octave means the Do Re Me or that kind of a scale; And then the cloud takes on a very definite shape, And the "I" becomes the resident manager of the cloud, the distrib--distributor of the energies necessary for the maintenance of the three centers and the help given to each center to develop-to develop into their full glory. I don't want to go further in detail, but it is interesting, and I did not mention that on Saturday.

The horizontal body of the physical center is lying down flat. The Mercurian body starts to be raised a little bit as if there are some hinges at the Fa, And the Sol starts to lift up a little bit. The Soul body, however, is totally lifted up at a certain angle with an intention to become ultimately a vertical line, In that way finally that man really is then he starts to grow up and he stands on this earth; And although his feet are still in contact with the earth, his head already stretch out towards heaven. That is the picture I like to see of a man who starts to grow up. He receives his energies for a long time from what is the earth and what is within him, trying to convert such energies for a different purpose while still maintaining his physical body as responsibility for whatever is needed to be done on this earth. He will never lose contact with the earth because his feet remain on it, and he also begins to fly spiritually, But at the same time, that which is the center of himself, which is the sex organs, is responsible of this feeling, which is also different, in the position of the divided between solar plexus and the heart, in that the aspiration he starts to grow up, and inspired by this kind of thought and feeling which a man under form here, is simply to create a bridge between his solar plexus and his heart, in order to fulfill the devotion of his heart to the spiritual world, And that in addition, his spiritual life is also directed for the benefit

or the sky or towards Infinity or towards God. He lifts up his hands in that direction. He even can do as much as lifting up his feet. Still the ball of his foot will still remain on the earth, but a heel already is a little distance away from it.

I say these things many times in symbolism and the reason is so obvious, that when you work during the day and you remember certain little bits of symbols, they start to act as a talisman. It is as if that kind of a presence of a talisman which sometimes can hang around your neck as a little bit of an indication on a golden chain or sometimes you keep it in your vest pocket, you can touch it and you are reminded that there is another possibility ~~then~~ than just being on earth.

So this is what I wanted to say as a caliber of a man how he should start his day. How he should wish for that what is for him the development of what I call solidity, And ~~when~~ where he meets others of his same kind, he thinks about solidarity. The strength is in both. The solidarity of the group as a whole. The solidity for a man himself. I explained the other day that when a man has difficulties in ordinary life he becomes thoughtful.

not He does not know where to turn because it is difficult to make a decision. He returns to within himself. This is his solidity. This is the way he really is. This is the reality of himself as his Self. The center of that, I explained the other day, is his Magnetic Center. A place of no return. A place in which there is a realization of life existing without form, And by going within, he is reminded of his aim, And then from the point of solidity within himself, he returns to the ordinary activities of his ordinary unconscious life. It is that [illegible] comes down to earth, and after having accomplished what he has to do in connection with the Participation in unconscious living, he can return again to the planet Karatas.

But as I said and I have said many times, I don't want to talk too much theory, only a little bit sometimes in the beginning. Because when in the beginning you listen and you follow what I try to tell you and I would like to imagine that you then are affected in a certain way, or at least are reminded of the necessity of Work, then maybe your questions can be better formulated; And so I would like to hear what you have to say now.

Question-------

Mr. Nyland?

MR. NYLAND: "Yeah"

Question:

Bob Wachtel:

MR. NYLAND: "Yes Bob".

Bob Wachtel: "The question I have, I half answered last night had to do with, ah, sustaining an individual attempt to create and "I" by trying to...by trying to pay more attention to the actual creation as opposed to noticing about how I am moving, or anything like that. I've, I've tried that the last few mornings and just...er...let me start again. I...customarily, when I... when I have Worked recently I've just tried to, ah, have something Observe me as Impartially as I can make it. As I do, ah, something I'm not caught up in, And then I loose it, and I often remember and try again and that process goes on for me. But...or sometimes I'll lose it for a half an hour and remember and again try to create an "I". But I can't get the...I can't sustain a Work attempt over a long enough period to feel something is really present to me for...is really with me. And is that ...is that because of lack of a wish? or...

MR. NYLAND: No. No, the wish can be there. It may be because one doesn't realize the difficulty of the circumstances in which you live

or also the condition in which you are, at this unconscious state. A wish has to be met by the possibility of the application of the wish. If the wish is too small it will (cough) will not (cough) it will not penetrate, because I have in my unconscious state a harness which prevents such influences to take place. If it is something that comes from the outside which I would like to be affected by, then I have the difficulty of that harness. If it is a thought process within me, where I want to change the activity of the mind into a conscious one, I have the difficulty of the surrounding of my unconscious forms of behavior of a mental activity, And that therefore the creation of the "I" and the wish to create it, the "I" itself may not be sufficient or not sufficiently strong or I may not be able to give it energy to sustain it long enough, or the conditions around me to which I am subject, and to which I ~~will~~ continuously will react, simply overshadow any kind of a desire because the desire itself is too small. It is possible of course to improve such conditions and also to improve my wish. We'll talk about that on the other side.

SIDE TWO.

You see what is it when I...let's say I'm walking, and the thought comes to me that perhaps it's a good opportunity to Work on myself. It's quite sincere that I have that wish because I remember why I want to Work, And I realize that Work is a necessity or even a responsibility—An obligation; But here I am with my whole body having lived for many years in an unconscious state and all the different forms that I now use in any kind of behavior as a result of any kind of a thought or feeling or even a desire on the part of my body is already tinted by that kind of crystallization. I do not know how much actually has crysta..c...uh how much actually has crystallized out, That is, that it is already in a kind of a solid form. I hope always, that there is enough fluidity, That there is still enough

flexibility in my personality to adapt myself even to different kinds of thoughts; or to different processes of my mind; or even the allowance of something existing next to my heart when that becomes emotionally involved. But I forget that I have no knowledge of how deep such crystallizations have gone; And that many of them are of many years standing; But I mean by crystallizations is sometimes considered in the form of a habit, which my body simply attends to without even the benefit of one's mind. And it is so far removed from any kind of a Conscious effort, in which the mind must be directing, that when the mind itself isn't there and the body and my feeling automatically start to function, this crystallization, as it were, is indicated by the groove of my behavior, unconsciously doing certain things and not only physically. Sometimes the unconsciousness comes out in a habitual way of feeling; In almost immediate reaction to that what I am affected by and translated very often into a feeling about that what happens to be around me and affects me.

You must study yourself every once in awhile to see how automatic you are; How, in many ways when some other people are around you or when you see certain things that are familiar to you, that what then affects you as an impression you get through... by means of your sense organs is immediately, when you receive it, translated together with associations which already exist in you, And it brings back from your memory something that has...exists for a long time, has rested, and have been laying dormant in your mind, but it is touched simply because you happen to see something that you remember having seen before, or that has a similarity to that what you are now seeing; not And that process is so completely unconscious, That as soon as you see someone you don't like, you already have a certain statement about him, and say "What's he doing here?" Or

that you hear a remark and you will remember the voice of someone, of a person you know, and you say "Oh!" is so-and SO HERE?" It comes completely automatic. When you are talking to people and you sit, and you look at them, the slightest kind of movement on the part of anything around you produces in you also a movement, And so automatic, that when you talk to a person and you start to move your hands in a certain way it is stereotyped. It is predetermined how you are going to ~~believe~~ behave. You talk. You expect a A certain answer or a certain reaction. If it doesn't come, you feel uneasy. You coax the other person to say what they are thinking, And you will not allow even someone to make up his mind before he speaks.

You are so used in your...used to yourself in a certain rhythm of reactions. You build on your...by means of your personality that what you are behaving like. You become a person who can be recognized by his walk. Even if you have some coat or a hat and you put it on the wall or hang it up, someone comes in, he sees you already, Because he remembers the hat as you were wearing. All the things become so...uf, maybe you don't wear a hat. Maybe you wear a coat only. But you are recognized already by your smell. By your just gentle little remarks, Automatically coming from you without any particular rhyme or reason. The reaction is so immediate and so quick that it doesn't even allow you to say something or to hold it up. It becomes extremely difficult to hold your mouth when the habit has been that you always will say "Oh Yes! No! ", And so forth in order to keep a conversation going.

I'm talking about how a man is crystallized in his material functions, And now in the midst of that, you bring something completely unusual. First, you wish your mind to function in an entirely different way from the associative forms of thinking. You want it to be clear — pure — You

don't want any interference from any of the other centers. You only want a clear statement of a fact of yourself existing. And then you start to add to that, That even that kind of Observation should be Impartial, And the Impartiallity means nothing of my feeling, of any kind of a form of a feeling, can enter into that kind of an Observation process. And together with that you wish the desires of your body, the way you are, not to have any voice in your Observation. And even if you take a very simple occurance of walking, it is so difficult. As soon as you start to pay attention to it, that you have already a judgement about your walk. That immediately, when you say "I want to think about Work," you already set up a certain way of mechanical behavior which you have already associated with the wish to Work on yourself. And it becomes so obvious, obvious that you have great difficulty of remaining exactly the same as your are as soon as you start wanting to Work on yourself. Practically all the time you will have to pay attention to what you are doing, and slow down certain process in order to have a little bit of energy left for the possibility of the creation of an "I".

And these are the difficulties that a person is under when he is Working on himself, trying to create something quite unusual. There are many other reasons. Because that what I use now ~~has~~ as energy for the purpose of really the creation of an "I", comes from me in the beginning. It comes, as I say, from a certain level of being. It comes from the recognition of a Magnetic Center. It comes sometimes from that what is actually deeply felt. But when it is, and "I" and it comes to my notice, and I realize that that kind of an activity is going on, all the different activities that I am engaged in seem to be affected. In some way or other I say slowing down. But it also may be a frown on my forehead, and it also can be a bending of one's head in order to become really serious

about wishing to Work.

No 11 And all of that, I say, is held up because of the ...the ordinary automa...automatic behavior forms as a result of the crystallizations of myself. How to become flexible about that is of course a long process. The different crystals that are there--that is, the solidity which makes it much more difficult to move or to be flexible--has to be changed into a different phase. A different phase of physical behavior forms. As I said, it is not the solid ~~which~~ that will change so easily. It will have to become a little bit more fluid. Maybe a little bit more like an egg when, after it is boiled, the white is fluid to a certain extent. Glues, when they are heated, are fluid. Different things that are heated up, when they are in the solid form, go through a phase of becoming a little bit more jelly-like before they become even liquid.

And here I am, trying to do something with my body in an expression and that what takes place in my feeling, that what takes place in my mind. All of that is tremendously complicated when I start to consider it. And while I'll consider it, there is no wish to Work. There is only a wish to find out why I am not Working; not And because of that one has to make attempts which are hundred thousand times during the day, All the time continuing, wishing to create something that could function objectively, and all the time losing it because immediately after the birth of a little "I", it is already killed by my unconscious behavior forms. And, I would say, don't wor... worry, but keep on poking at yourself. Keep on, whenever you know that you have lost an "I", keep on creating it. But you must create it, otherwise it will not have any effect. And the difficulty is that when I try to continue and I want to make a real intense effort and I am very serious about it, I run dry,

in the first place of energy available for that purpose. In the second place, I get a little bit anxious to do it, simply because I happen to think about it and I do not pay enough attention to the actual creation of something. So the result is, it is no... no particular result as far as Objective Work is concerned. And then there is the third one: I fool myself. When it is difficult, I satisfy myself by the belief that I am doing the thing just the same, and I am not doing it. But I fool myself into wishing to believe that I actually am doing it. And I have tremendous difficulty with all such enemies around me.

And all of that simply illustrates, the process that I would like to make available to me really means that something in me becomes lighter, that I myself change in density and that because of that, the law of gravity will not have as much affect on me as it has now when I am unconscious. I am also busy in a process of trying to develop wings so that I can fly away.

But I am so heavy in my feet, there is lead in it. And there is such an attraction from this God-dammed big earth on me, that I can jump a little bit, but immediately I come down again. I say it's the law of gravity. I can also say it's my heaviness. It's also that that what I am in ~~companion~~ comparison to the tremendous volume of the earth, simply it is not even an, an even fight. I am already lost before I would try. Because I'm too small and the earth is too big.

That is symbolic. My earth is my body. That what is trying to develop are those organs which are still potential and have a quality for growth. But they, in relation to the existence of my body which makes up about 90% or maybe 80 of the totality of myself and leaving only a meager 20 or 10 percent for that what is necessary for the development of the organs of my solar plexus and heart and to put my

mind in a different kind of a state of objectivity instead of subjective elements, it is a fight where it is really little David and Goliath. And only when I know how to, to throw a stone or to swing a stone to-to help to be able to see first where I should hit, only then can I kill this tremendous giant that I represent when I am an ordinary man on earth.

That is the one explanation. The other is a force which exists I don't know about. That is the force of Mother Nature which keeps me asleep, and tells me all the time little stories.. Whispering in my ear, providing me with just enough to be satisfied with what I hear and not wishing to hear what I don't want to hear. And this kind of whispering in my ear, in one ear only, stays with me. If I could have Mother Nature simply talk to me in one ear and if I could have God talk to me in an other ear, I would really Wake up because of the absurdity of that kind of uh.... that kind of a fantasy. And then being left with those two possibilities affecting me, there is one moment in which I can make a choice which one I want to listen to. That is the determination when I say, I want to Work on myself. It is the influence of that what comes from higher up, telling me that I have a responsibility, and I should fulfill it. And at times, for one moment, it's possible then, but the next moment it is not possible anymore, because, you might say, God has left me. I have to fight two ways: To remain open to the influences from above and to just shut myself off from too much energy which is unconscious.

Keep on going, Bob. It doesn't matter how long it will take, Because on the road towards consciousness, my attitude is always a positive one. And then I become less and less vulnerable to the influences of unconsciousness which are around me.

[illegible] who has some more questions

[illegible]stion:

MR. MCLAND:

MR. MCLAND: "Yes"

Daniel: This is Daniel.

MR. MCLAND: "Yes Daniel".

Daniel: This afternoon I had an...after dinner I went to my, my bedroom and read a little bit from ALL AND EVERYTHING and then I wanted to work. So I stood up. I had turned...I turned the light off in the bedroom, and I stood up and I started walking from the bedroom, thinking to have a little "I" present to me.

MR. MCLAND: Pushing, what?

Daniel: Wishing to have a little "I" present to me.

MR. MCLAND: "Yes, Yes".

Daniel: "And, uh, just my mind kept coming it. So I sat down and I, and I tried to relax. And I thought what I was going to do next. And said: "I am going to go out of my bedroom and Judy was going to be outside reading and I was going to have some kind of reaction to that and I was going to go to the kitchen and I was, and I was going to sit down - and I was going to reach [illegible] and I was going to see Calvin and I was going to [illegible] the same way I do, and then I was going to go, un, and drink some water." And I wanted to make clear to me what I was going to do so I wouldn't ...so I would know before I was doing it. And I was going to try to work. And while I was thinking all, all of this, it was all my thinking, all of a sudden something became aware of me sitting there while I was, uh, almost saying aloud all these things. And it had a, a tone of importantiality, definately. And...

MR. MCLAND: "Yeh"

Daniel: and it was very strong. So I stood up and went to the kitchen and did everything as I expected. And at one point when I was drink-

ing water also I , I could have an "I" present. And, and I think I have never seen that experience so clear, how my mind was obviously very active. And that happened. I thought it was sort of ...

MR. NYLAND: I think that's wonderful, isn't it.

Daniel: Yes I think so.

MR. NYLAND: Yeah It's a beautiful experience. It gives one really hope. You see, this kind of preparation is like tilling the soil in order to have a chance that the soil could become fertile. I always look at an "I" of a man as something that belongs to him, And that the creation of it when I say, and I ask: "Will you Observe me" produces in the "I" a certain reaction. I cannot say it differently because that's the way, you might say, one is brought up, That when ever there is any kind of a thought or feeling going out to someone, that it produces a reaction, And although I must admit that I don't think that the "I" is like I am, Because it has no body and therefore it has different functions, functions which are in existence which are not dependent on the body itself, nevertheless existing, and I address myself to that "I", difficult as it is to describe it, Not only asking this, this "I" to become observant to me and to be a guide, but I also want to arouse in this "I" a friendship feeling, So that when I am more asleep, I wished that this "I" won't leave me, That it is still there, although I don't create it, that what is the impression of an "I" having been there lingers on, Even if the actuality of the "I" isn't there. With other words, I try to see if this "I" is in ordery...ordinary terms of myself, also human, And if, then, when I'm serious in my attempts, which may be preliminary to any kind of Work on myself, that this kind of seriousness is acknowledged.

I think it is true that it can happen that it is acknowledged very much like the intensity of a wish to pray to God is admitted

when this intensity includes all three centers of myself. And many times we say that a prayer will only be heard when the three centers are in unity, or unison, or at least in joining together for the wish to create whatever that may be which then is presented to God so that he can hear me. I want sometimes to define that. And I say, I wished that this "I" had all kind of attributes; that it can hear me, that it is sensitive to me and that it will...will also effect me in seeking me out." Each "I" belongs to a person and becomes his personal.. not property, but it belongs to him as a personal adjunct. It is interesting that sometimes in such states it is as, as, if the "I" itself starts to try to find out, where am I? Where is me?

I will tell you an experience. Many years ago, I had to change trains in Toledo. And I sat in the waiting room, waiting for the next train to Chicago. I was sitting. I was aware; that is, I realized I existed. I had my eyes closed and resting and waiting patiently. All of a sudden there was, as it were, something like a knock on the door of my heart. I didn't know what it was, but it started with an indication that something was trying to find me. I do not know how to express it further, really, then only that the realization that I happened to be there and apparently I was open to this kind of possibility. That then this "I" in some way or other made it known that it wanted to enter or wanted to tell me something or wanted to remind me of myself. And I sat there without uttering a word, and just patiently let certain things proceed; And it became for me a reality of a certain kind; And then I had a realization of existing as a result of being effected by this kind of an influence which of course was quite foreign to me; But nevertheless I seemed to have been open to it, and then having found me, there was a tremendous joy. I cannot express that in any other way. I don't know where the joy was. If it entered into me and I became joyful, or if it

was something that was joyful, coming to me. I do remember there afterwards considering that. When it says in the Bible somewhere how happy God is when a sinner, the sinner will confess his sins, that there is joy in heaven. I do not know if anything like that appeals to you or has any particular meaning. But I do remember that this particular experience in Toledo, I have never, never forgotten, and that after, when it came down, I would say I came down a little bit more to earth, I took out of my pocket an envelope because I had no writing paper and I started to write this little experience. I fortunately had a pencil. Some how or other I believe I still have that envelope, because its a very curious kind of a thing to have, to cherish as if it, for me, it was a symbol which when I would see it again or even now in imagination I see it, I see exactly how the envelope looked and I see exactly how the letters were on that envelope. Such a picture is so clear that I don't have to do anything to recall it- Just a wish and it is there.

This is what I meant by the function of "I". An "I" is really aroused, so that this "I" in whatever capactity of a kind of a form of thought or a mental something or perhaps by intuition has a knowledge about my willingness to want to grow up. Then I will get all the help that I need. And such help, I feel, is sent from above. You...I, I know you know what I mean.

Daniel: Yes.

MR. NYLAND: Such moments are sometimes so beautiful. Not only that it makes one very small in relation to that what is happening, one becomes humble. One says, is it really for me? Why is it possible that I experience this? Why is it that I am chosen? Sometimes that is the word I choose; chosen for that kind of experience? Why is it necessary that like a spirit going around and leaves its mark on

me, so that then, as it were, once and for all I do know some how or other that there is a possibility of belonging to a different kind of army. A spiritual army, So that when lots are drawn, my lot-it is the number I have--is low enough to join that army. The army of the spheres maybe. An army which goes out and climbs a mountain in order to be able to have a panorama from above and hoping, then, that in that process my...one can grow wings, So that That one can continue in the direction in which the mountain indicates; that is, going higher and higher and finally disappearing; So that that what is really alive is not just a little bit of a saying or a little bit of a dogma that I whisper every once in a while in the form of an Ave Maria; But that for me something else has taken place which have given this kind of a thought and feeling, an aliveness which didn't exist there before.

And my question is always, why should I have to experience that? And then, the corallery to that: if so, what is the obligation which is asked of me? It begins then, for a man, to sit very quietly to see what actually is that influence; And then in that kind of openness, that kind of wishing to drain out all the thoughts and the feelings that he has, has become susceptible and that he is sensitive, that then the actuality really starts within him so that all the different things which now engage him in his ordinary life become as if nothing, as if they have no further value. That one says, relationships with people, they have existed but they also have lasted for a certain length of time. They've had their usefulness but I am through with them because I have extracted from it whatever there was, And there is nothing more that I should hang on to. And together with that, the realization of something else starting to exist and as I say, almost like knocking on the

door of one's heart and asking to be let in. And a voice from within says, "But why should I let you in? How are you? Do you bring with yourself a great deal of chaotic nonsense or are you free from it? Have you lost whatever the manifestations may have been of your unconscious life? Why is it that you knock on the door? Because I have a certain task to fulfill and I don't want any more extra ballast. I can leave that to the past but I am facing the future and I am now, I am on the threshold of the present and I am ready to enter into a new kind of life. And I don't want companions with me unless I can be sure that I can trust them and that they will not interfere in the aim I have. I do not wish any particular substitute. Because I want to become a Man, really. And perhaps on my own steam." And then I say, but how? When I am so humble, when I really am nothing, how can I remain dependent on that what I am?"

In such a process one must loose oneself. One must really be quite honest that all the different manifestations of the past in unconsciousness and the habits and the cliches do not have the value anymore that they have had for me in the past. It belonged to the past. I have to bury it. And now I have to go out into a new adventure and all I can take with me is a little handkerchief and a stick ~~and it's~~ that is over my shoulder, and in the hank...handkerchief is ALL AND EVERYTHING. That is my guide. That is what I wish, all and everything of the past to bring to the future that what has more permanency.

You see, these states, one can have them once and awhile, and sometimes very fortunate when they do occur, and when they do happen to you, you must realize that something is really very serious around you. That there is a possibility of an escape from this

life. It is as if already the preparation of one's death has been a little to the moment where you are now; And then when perhaps at such a time you can honestly say, "It doesn't matter any more to me. Everything that I have to do I have done. If there is still anything to be done I will be told, because I will do it because I am now." And this I call the question of devotion — the question of having finished that what is necessary for the satisfaction of my body, or that what I have lived with, what is my feeling and whatever there is in my mind, that all the different things which have been there and have been used up, that I don't try to get a refill. I just throw the empty bottle away, because I know, and I have no more use for it.

It is sometimes as if one has a house and it is filled with a great deal of memories; old books and papers and letters and in filing cases and they are gathering dust; And you have looked at them many times and in memory and also in sentimentality, you have looked and say "Oh! how beautiful it was, how I then was, how I then could move mountains." And all of that is in the filing case, and it stays there because there is no more use then just a little memory. And one day there is an urge to clean up. You say to that little room, "You have been there long enough. The different spaces have been occupied by things of the past and all I have is a remembrance of them, and I want now to make a clean slate." And I look around and I see these different papers and whatever memories that are connected with it, because there are, let's say, copies of letters which I wrote ten years, fifteen, twenty years ago. When one has a little bit of a life to look back on of course there are many things of that kind that have accumulated, and you just don't want to clean them up because they are so lovely and so sentimentally satis-

fying. But one day there is a different attitude and you ask, What is the good? I have extracted from it whatever there was in it to the best of my ability. I know that if I look at it I can refresh my memory. I can relive the past but it does not mean it is the reality of the present. And now I am on the beginning — In the beginning, now wishing to become a real Man and I know that I must not pay attention any more to the past as it has been lived because it was suffident to live it. And I start to look at all the filing cases and the books and the different things that are still there, and old papers a little bit yellowed and little bit eaten up by the moths and whatever it is, with holes in them and some times I cannot read the words any more. And moreover it is so much to reread one's past when the life is already long enough for oneself to be satisfied. But I don't do it until there is a determination on the part of myself to look at that little room and to say, you're quite useless the way you are. There ought to be something else in that room, and I first have to clean it up. What is the place. Where will that room, that little room be of service to me. I first say it is there that I can meditate if I only clean it up. If I take away the debris which is already long forgotten or I can bring back to my memory and I can sit there in a nice easy chair and read every love letter after another and try to imagine how it used to be and how this and that and, of course, I will dream, I will have a day dream. I will feel...fall asleep, maybe. I will all of a sudden wake up and see that I haven't done anything. That just, there, the little room is still and I still ought to do something. Maybe there is a moment in which I say now or never. Then I get up. I do not know if I loose feelings, But there is something then that says, Why now bother when time is of essential value. When that what has gone is gone. When that what I face has to be faced.

And that what I am now I am now. And I keep on saying "I AM, NOW, and I'm not yesterday and I don't want to live there any longer because that is finished for me. This is Renaissance. That's what I'm talking about. This is a refurbishing of the little room after the debris has been cleared out. When there is no use anymore to have any more cobwebs or any more dust gathering or anything, because that what is my little room has to become alive, and I wish to be in it and be alive and not just sit and sulk and think and be...meditate, so-called about the past. When it is a room for me, it has to be alive with all potentialities in the future. Then I see that in the Renassiance it is a rebirth. It is something that I have made up my mind about, that it is more than enough. That I know how humble I ought to be. I know how it is when I face my God. I know how I ought to behave. And with that I say, God help me. Let me do away with that what has been useful. I pray to God: Give me Life for this new way of living, because, I say, I really, I honestly wish to become a Man. Sometimes you can have moments like that. If you do, they can be extremely useful. Try to remember them. Remember your inability, Remember, there is always help for those who pray with three centers united.

So goodnight. I hope to see you tomorrow. And let's have a good Work day on Saturday. Good Night.